

THE  
TRUMPET  
OF THE SOVLE  
SOVNDING TO  
Iudgement.

By HENRY SMITH.

Whereunto is annexed a  
devout Prayer.

Eccles. 12. 1.

*Remember thy Maker in the days of thy youth.*



Printed at London by E. A. for G. Edwards,  
and are to be sold at his house in the  
Old-Bailly, in Greene Arbor, at the  
signe of the Angell, 1630.

THE  
OFFICE  
OF THE  
TREASURER

OF THE  
UNITED STATES

E

R

U  
S  
D  
E  
P  
T  
OF  
THE  
TREASURY



ECCLESIASTES,  
Chap. 11. Vers. 9.

THE TEXT.

Reioyce O young man in thy youth:  
and let thy heart be merry in thy  
young daies? follow the wyes of  
thine owne heart, and the lusts  
of thine eyes: but remember for  
all these things thou must come  
to Iudgement.



When I should haue  
preached vnder the  
Crosse, I mused  
what Text to take  
in hand to please  
all, and to keepe  
my selfe out of danger: and musing,  
I could not finde any Text in the  
Scripture that did not reprove sin,  
vnlesse it were in the Apocrypha,

## The Trumpet of the Soule,

which is not of the Scripture : This Text bids them that bee voluptuous , bee voluptuous still : let them that be vaine-glorious, be vaine-glorious still : let them that bee couetous , bee couetous still : let them that be drunkards, be drunkards still : let them that be swearers, be swearers still : let them that bee wantons , bee wantons still : let them that bee carelesse Prelates, be carelesse still : let them that be Usurers, be Usurers still : but saith Salomon, Remember thy end, that thou shalt be called to Iudgement at the last for all together.

This is the counsell of Salomon, the wisest then living : what a counsell is this for a wise man, such a one as was Salomon ?

In the beginning of his Booke hee saith, All is vanitie, and in the end he saith, Feare God, and keepe his Commandements : In the twelfth Chapter he saith, Remember thy Maker in the dayes of thy youth:



sounding to Iudgement.

youth : but here he saith, Reioyce,  
O young man, in thy youth : Here  
he speaketh like an Epicure, which  
saith, Eate, drinke and be merry :  
Here he counsels, and here he  
mockes, yet not after the manner  
of scorers, although they deserued  
it in shewing their foolishnes, as it  
is in the first of the Prouerbes : He  
laughed at the wicked in derision.

As in the second Psalme, God  
seeing vs followe our owne  
waies ; for when he bids vs  
pray, we play : and when he bids  
vs run, we stand still : and when  
he bids vs fast, we feast, and send  
for vanities to make vs sport :  
then he laughes at our destruction.  
Therefore when Salomon giueth a  
sharpe reproofe, and maketh you  
ashamed in one word ; he scoffing-  
ly bids vs doe it againe, like a  
Schole-master which beateth his  
Scholler for playing the trewant,  
he biddeth him play the trewant  
again. And this is the bitterest re-  
proofe of all.

The Trumpet of the Soule,

But lest any Libertine should  
misconfer Salomon, and say that  
he bids vs bee merry, and make  
much of our selues; therefore hee  
shutteth it vp with a watch-ward,  
and setteth a Widle before his  
lippes, and reproveth it (as hee  
speaketh it) before he goeth any  
further, and saith: But remember  
that for all these things, thou must  
come to Iudgement. But if we will  
vnderstand his meaning, he meaneth  
when he saith, Reioyce O  
young man, Repent O young  
man in thy youth: and when he  
saith, Let thy heart cheere thee,  
Let thy sinnes grieve thee: For  
hee meaneth otherwise then hee  
peaketh: he speaketh like Mi-  
chai in the Booke of Kings, the se-  
cond Chapter, Goe vp and prosper:  
O like as Ezechiel, Goe vp and  
serue other gods.: O as St. Iohn  
speaketh in the Reuelatio, Let them  
that be wicked, be wicked still.  
But if there were no Iudgement  
day, that were a merry world; Ther-  
fore

Soundiug to Iudgement.

foze saith Salomon, When thou art in the pleasures flauiting in the fields, and in the braue kusses, and amongst the Louers, with the smiling lookes, the wanton talke, and merry iesses, with the pleasant games, and lofty lookes, Remember for all these things thou shalt come to Iudgement.

Whilest the Thiefe stealeth, the Henips groweth; and the hooke is couered within the bayte: we sit dolone to eat, and rise by to play, and from play to sleepe: and a hundred peres is counted little enough to sinne in: But how many times hast thou set on the scoze, so many kindes of punishments are provided for thee: how many peres of pleasure thou hast taken, so many peres of paine: how many drammes of delight, so many pounds of dolour: when Iniquity hath plaid her part, Vengeance leapes by on the Stage: The Comedy is short,

## The Trumpet of the Soule,

short, but the Tragedie is longer: the blacke Guard shall attend vpon you, you shall eate at the Table of sorrow, and the Crowne of death shall bee vpon your heads, many glistering faces looking on you: and this is the feare of sinners, when the Demill hath enticed them to sinne, he perswadeth like the olde Prophet in the Booke of Kings, who when he had entised the young Prophet (contrary to the Commandement of G D D) to turne home with him, and to eate and drinke, he cursed him for his labour, because he disobeyed the Commandement of the Lord, and so a Lyon deuoured him by the way.

The foolish Virgins thinke that their oyle will neuer be spent: so Dina straggled abroad, whilest she was deflowred: what a thing is this to say, Reioyce, and then Repent: What a blanke to say, Take thy pleasure, and then, Thou shalt come

sounding to Iudgement.

come to Iudgement ; It is as he  
should say, Steale and be hanged :  
steale and thou darest : strangle  
sinne in thy Cradle, for all the  
wisdom in the world will not  
helpe thee else : but thou shalt be in  
admiration like dreamers which  
drame strange things, and know  
not how they come. He saith, Re-  
member Iudgement : If thou Re-  
member alwayes, then thou shalt  
haue little list to sin : If thou Re-  
member this, then thou shalt haue  
little list to fall downe to the De-  
uill though he would giue thee all  
the world, and the glory thereof.

Salomon saith, the Weed grow-  
eth from a Weede to a Cockle,  
from a Cockle to a Bramble, from  
a Bramble to a Byer, from a  
Byer to a Thorne : Lying breeds  
Periury : Periury breeds Haugh-  
tinesse of heart : Haughtinesse of  
heart breeds Contempt : Con-  
tempt breeds Obstinacy, and Ob-  
stinacy brings forth much euill.

And this is the whole pro-  
gresse

## The Trumpet of the Soule,

gress of sinne: he groweth from a Lye to a Thiefe, from a Thiefe to a Murderer, and neuer leaueth untill he hath searched all the roomes in hell, and yet he is neuer satisfied: the more he sinneth, the more he searcheth to sinne: when he hath deceived, nay, he hath not deceived thee: as sone as he hath that he desireth, he hath not that he desireth: when he hath left fighting, he goeth to fighting againe: yet a little, and a little more, and so we sit from one sinne to another.

While I preach to you here, iniquitie ingenders within you, and will breake forth as sone as you are gone. So Christ wept, Ierusalem laughed: Adam brake one, and we breake Tenne: like Children which laugh and cry, so as if we kept a shop of vices; now this sinne, and then that, from one sinne to another.

O remember thy end, saith Salomon, & that thou must come to Iudgment.

That



sounding to Iudgement.

What shall become of them that haue tryed them most: be condemned most. Reioyce O young man in thy youth.

But if thou marke Salomon, he harpes vpon one string, he doubles it againe, and againe, to shew vs things of his owne experience, because we are so forgetfull thereof in our selues, like the Dreameer that forgetteth his dreame, and the Swearer his swearing.

So we beg of euery vncleane Spirit, vntill we haue humbasted our selues vp to the throte, filling euery corner of our hearts with vncleannesse, and then we are like the Dog that cometh out of the sinke, and maketh euery one as foule as himselte: therefore saith Salomon, If any one will learn the way to hell, let him take his pleasure.

We thinke I see the Dialogue betwene the Flesh and the Spirit: the worst speaketh first, and the Flesh saith? Soule, take thine ease,



The Trumpet of the Soule,

ease, eate, drinke, and goe braue,  
lie soft : what else should you doe  
but take your pleasure ? Thou  
knowest what a pleasant fellow I  
haue bene vnto thee : thou know-  
est what delight thou hast had by  
my meanes : but the Soule com-  
meth in, burthened with that  
which hath bene spoken before,  
and saith, I pray thee Remember  
Iudgement, thou must giue ac-  
count for all these things, for vn-  
lesse you Repent, you shall surely  
perish.

No, saith the flesh, talke not of  
such grave matters, but tell me of  
fine matters : of soft beds, and  
pleasant things, and talke me of  
braue pastimes : Apes, Beares,  
and Puppets : for I tell thee, the  
forbidden fruit is sweetest of all  
fruits : for I doe not like of your  
telling me of Iudgement : but take  
thou thy Jewels, thy Instru-  
ments, and all the string of vane-  
ty will strike at once : for the flesh  
loues to be braue, and tread upon  
Cockes,

sounding to Iudgement.

Coxkes, it cannot tell of what fashion to be of, and yet to be of the new fashion.

Reioyce, O young-man, in thy Youth.

¶ This goes brane ! for while Wickednesse hath cast his rubs, and Vengeance casts his Spurres, and his foote, and thus shee rāles, and now shee tumbles, and then shee fallēs ; therefore this progresse is ended.

Pleasure is but a Spurre, Riches but a Thorne, Glorie but a Blaft, Beauty but a Flower, Sinne is but an Hypocrite. Honey in the mouth, and Poyson in the stomacke : Therefore let vs come againe and aske Salomon in good sooth, whether hee meaneth in good earnest, when hee spake these words: O (saith Salomon) it is the best life in the world to goe braue, lye soft, and liue merrily, if there were no Iudgement.

¶ But this Iudgement marres all, it is like a Dampe that puts out.

## The Trumpet of the Soule,

out all the light; and like a Wor-  
that mactheth all the Dymntment:  
foz if this be true, we haue spunne  
a faire thread, that we must an-  
swer foz all, that are not able to  
answer foz one; why Salomon ma-  
keth vs fooles, and giueth vs galwas  
to play withall: what then, shall  
not we reioyce at all? Yes, there  
is a godly mirth, and if we could hit  
on it, which is called, Be merry  
and wise: Sara laughed, and was  
reproued: Abraham laughed, and  
was not reproued.

And thus much for the first part.

But remember that for all these  
things thou must come to Iudge-  
ment.

This Verse is as it were a Di-  
alogue betwene the Flesh and the  
Spirit, as two Counsellors: the  
worst is first, and the Flesh spea-  
keth proudly, but the Spirit  
comes in burthened with that  
which hath bene spoken: The  
Flesh

Flesh goeth laughing and singing  
to hell, but the Spirit casteth  
rubs in his way, and puts him in  
minde of Iudgement, that for all  
these things now ends Reioyce,  
and here comes But: If this  
But were not, we might Reioyce  
still: If young men must for all  
the sports of youth, what then  
shall old men doe, being as they  
are now? Surely if Salomon liued  
to see our old men liue now; as  
here he saith of young men, so  
high as sinne rageth, yet Wen-  
geance sits about it, as high as  
high Babel.

He thinkes I see a Sword hang  
in the Ayre by a twine thread, and  
all the Sonnes of Men labour to  
burst it in sunder.

There is a place in hell where  
the couetous Iudge sitteth, the  
greedy Lawyer, the griping Land-  
lord, the carelesse Bishop, the lusty  
Youth, the wanton Dames, the  
Theefe, the robbers of the Com-  
mon wealth: they are punished in

this life, because they euer sinned as long as they could, while mercy was offered vnto them : therefore because they would not be washed, they shall be drowned.

Now put together Reioyce, and Remember : Thou hast learned to be merry, now learne to bee wise : now therefore turne ouer a new leafe, and take a new lesson : For now Salomon mocketh not as hee did before : therefore a checke to thy Kusses, a checke to thy Cuffes, a checke to thy Robes, a checke to thy Gold, a checke to your Riches, a checke to your Beauty, a checke to your Ducke, a checke to your Graues : Woe from aboue, woe from belowe, woe vnto all the strings of Vanitie : Doeest thou not now maruaile that thou hast not a feeling of sinne ? for now thou seest Salomon saith true, thine owne heart can tell that it is wicked, but it cannot amend; therefore it is hie time to amend : As Nathan

cam

came to Dauid after that Satan had tempted him to vnlawfull lust, so commeth a cursing conscience after sinne.

He thinkes that euery one should haue a feeling of sinne; though this day be like yesterday, and to morrow like to day, yet one day will come for all: and then woe, woe, woe, and nothing but darkenesse. And though God came not to Adam till the euening, yet he came: Although the fire came not vpon Sodom untill the euening, yet it came: and so comes the Iudge, although he be not yet come: though he haue Leaden feet, he hath Iron hands: the Arrow flyeth, and is not yet fallen, so is his wrath: the Pit is digged, the Fire kindled; and all things are made ready and prepared against that day; onely the final Sentence is to come, which will not long tarry.

You may not thinke to be like to the Thiefe that stealeth, and



The Trumpet of the Soule,

is not seene : nothing can be hid from him , and the Iudge followeth there at the heeles , and therefore whatsoever thou art , looke about thee , and doe nothing but what thou wouldest doe openly , for all things are opened vnto him : Sara may not laugh and not bee seene : Gehezi may not thinke to lye and not bee knowne : they that will not come to the Banquet , must stand at the doore.

What doe y<sup>e</sup> thinke that God doth not remember our sins which we doe not regard ? for while we sinne , the scoze runnes on , and the Iudge setteth downe all in the Table of Remembrance , and his Scrole reacheth vp to Heauen.

Item , for lending to vsury ;  
Item , for racking of Rents ;  
Item , for deceiuing thy Brethren ;  
Item for falshood in Oathes ;  
Item , for thy yellow starcht Kisse ;  
Item , for curling thy Hayre ;  
Item , for painting thy Face ;  
Item , for selling of Benefices ;  
Item ,



**Sounding to Iudgement.**

Item, for Starving of Soules:  
Item, for spending thy time and  
estate, in excessive playing at  
Cardes, Dice, and other unlaw-  
full games; Item, for sleeping in  
the Church: Item, for prophane-  
ing the Sabbath day; with a  
number moze hath God to call to  
account, for euery one must an-  
swer for himselfe: the Fornica-  
tor, for taking of filthy pleasure;  
O Sonne, remember thou hast  
taken thy pleasure, take thy pu-  
nishment.

The carelesse Prelate, for  
murthering of many thousand  
soules.

The Land-lord, for getting  
money from his poore Tenants,  
by racking of his Rents: see the  
rest, All they shall come like  
Sheepe to the slaughter, when  
the Trumpet shall sound, and  
the Heauen and Earth shall come  
to Iudgement against them:  
when the Heauens shall vanish  
like a Scrowle, the Earth  
shall

## The Trumpet of the Soule,

shall consume like fire, and all the creatures standing against them: The Rockes shall cleave asunder, and the Mountaines shake, and the foundation of the Earth shall tremble, and they shall say to the Mountaines, Couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whom wee haue not cared for to offend; but they shall not bee couered and hid; but then they shall goe the blacke way, to the Snakes and Serpents, to be tormented of Devils for euer: O paine vnspokeable! and yet the more I expresse it, the more horrible it is: When you thinke of a torment passing all torments, and yet a torment passing all that: yet this torment is greater then they, and passing them all.

Imagine you see a sinner going to Hell, and his Sumner gape at him, his acquaintance looke at him, the Angels shout at him, and the Saints laugh at him, and

founding to Iudgement.

and the Devils rayle at him,  
and many looke him in the face;  
and they that said they would liue  
and dye with him, forsake him,  
and leaue him to pay all the  
score: Then Iudas would restore  
his bribes; Esau would cast by  
his Pottage: Achan would cast  
downe his Gold; and Gehezi  
would refuse his Gifts; Na-  
buchadnezar would bee humbler;  
Balaam would bee faithfull, and  
the Prodigall Sonne would bee  
tame.

He thinkes I see Achan run-  
ning about, where shall I hide my  
Gold that I haue stolne, that it  
might not bee scene, not stand  
to appeare for a witnesse against  
mee?

And Iudas running to the high  
Priests, saying; Hold, take a-  
gaine your money, I will none  
of it, I haue betrayed the Inno-  
cent blood.

And Esau crying for the bles-  
sing when it is too late, hauing

## The Trumpet of the Soule,

sold his Birth-right for a messe  
of Pottage.

Woe, woe, woe, that euer wee  
were borne : or where is that Di-  
ues, that would beleue this, be-  
fore he felt the fire of hell, or that  
would beleue the poore Lazarus  
in the world, to be better then  
himselfe, before that dreadfull  
day come, when they cannot helpe  
it if they would neuer so saine,  
when repentance is too late? He-  
rod shall then wish that he were  
Iohn Baptist : Pharao would wish  
that he were Moses : and Saul  
would wish that he had bene Da-  
uid : Nabuchadnezar, that he had  
bene Daniel : Hammon, to haue  
bene Mordochus : Esau would  
wish to be Iacob : and Balaam  
would wish he might dye the  
death of the righteous : Then he  
will say, I will giue more then  
Ezechias : Cry more then Esau :  
Fast more then Moses : Pray more  
then Daniel : Weepe more then  
Mary Magdalen : Suffer more  
stripes

sounding to Iudgement.

stripes then Paul : abide moze imprisonment then Michai : abide moze cruelty then any moztall would doe, that it might be, Ite, goe ye Cursed ; might be, Come ye Blessed.

Pea, I would giue all the goods in the world, that I might escape this dreadfull day of wrath and Iudgement, and that I might not stand amongst the Goats. And that I might liue a Begger all my life, and a Leaper : And that I might endure all Plagues and sores from the top of the head, to the soale of my foote, sustaine all sicknesse, and griefes, that I might escape this Iudgement !

The guilty Conscience cannot abide to heare of this day : the silly Sheepe when she is taken will not bleate, but you may carry her, and she will be subiect : but the Swine if she be once taken, she will roare and cry, and thinks she is neuer taken but to be slaine. So of all things, the guilty Conscience cannot

## The Trumpet of the Soule,

not abide to heare of this day ; for they know , that when they heare of it , they heare of their owne condemnation.

I thinke if there were a generall collection made thorow the whole world , that there might be no Iudgement day , then God would be so rich , that all the world would goe a begging , and be as a waste wilderness.

Then the Conetous Iudge would bring forth his bribes ; the crafty Lawyer would fetch out his bagges ; the Usurer would giue his gaine , and the idle Seruant would digge vp his Talent againe , and make a double thereof. But all the money of the world will not serue for our sinnes ; but the Iudge must answer for his bribes : he that hath money , must answer how hee came by it , and inst condemnation must come vp on euery soule of them ; then shall the sinner be euer dying , and neuer dead ; like the Salamander that

founding to Iudgement.

that is euer in the fire, and neuer consumed.

But if you come there, you may say as the Quene of Saba said to Salomon, I beleued the report that I heard of thee in mine owne Country, but the one halfe of thy Wildome was not told me: If you come there to see what is done; you may say, Now I beleue the report that was told me in mine owne Country concerning this place, but the one halfe as now I feele I haue not heard of: now chuse you whether you will Reioyce or Remember: whether you will stand amongst you Blessed, or amongst you Cursed: whether you will enter while the Gate is open, or knocke in vaine when the Gate is shut: whether you will seeke the Lord whilest he may be found, or bee found of him when you would not bee sought, being run into the bushes with Adam to hide themselues:  
whether



## The Trumpet of the Soule,&c.

Whether you will take your Heauen  
now here, or your Hell then there ;  
or through tribulation to enter into  
the Kingdome of God ; & thus take  
your Hell now here, or your heauen  
then there in the life to come, with  
the blessed Saints and Angels, so  
that hereafter you may leade a new  
life, putting on Iesus Christ and  
his righteousness.

A deuout



*A Deuout Praier, for  
a Christian Family.*

*O Lord prepare our hearts to pray.*

**E**Ternall God , giuer to  
them which want , com-  
forter of them which  
suffer , and forgiuer of them  
that repent : we haue nothing  
to tender thee but thine owne:  
If we will giue thee our bodies  
and soules , as is our duty ,  
they should be saued by thee ,  
and none of vs can per-  
forme it : Therefore thy Son  
dyed , and thy Spirit descen-  
ded , and thy Angels guide ,  
and thy ministers reach to  
helpe the weakenesse of men.  
All

All things call vpon vs to  
call vpon thee : and wee are  
prostrate afore thee, before we  
know how to worship thee :  
Euen since we arose, we haue  
tasted many of thy blessings,  
and wee haue begun to serue  
our selues, before we begin to  
serue thee : why shouldst thou  
bestow thy health, thy wealth,  
and rest, and liberty vpon vs,  
more then vpon others ? We  
can giue no reason for it, but  
that thou art mercifull : And  
if thou shouldst drawe all  
backe againe, we haue nothing  
to say but that thou art iust.

Our sinnes are so grieuous  
and infinite, that we are faine  
to say with *Iudas*, I haue sin-  
ned : and here stop, because  
we cannot reckon them.

All things serue thee as they  
did at the first : onely men are  
finners

sinners in the world.

Our heart is a roote of corruption, our eyes are the eyes of vanity, our cares are the cares of folly, our mouthes are the mouthes of deceit, our hands are the hands of iniquity, and euery part dishonours thee, which would be glorified of thee.

The vnderstanding, which was giuen vs to learne vertue, is apt now to apprehend nothing but sin: The will which was giuen vs to affect righteousness, is apt now to learne nothing but wickednesse. The memory, which was giuen vs to remember good things, is apt now to keepe nothing but euill things: There is no difference betweene vs and the wicked: we haue done more against thee this Weeke, then

then we haue done for thee ;  
 since we were borne , and yet  
 wee haue not resolved , to a-  
 mend : but this is the course  
 of our whole life , first , wee  
 sinne , and then we pray thee  
 to forgiue it, and then to our  
 sinnes againe, as though wee  
 came to thee to aske leaue to  
 offend thee. And that which  
 should get pardon at thy  
 hands for all the rest, ( that is  
 our praier ) is full of toyes  
 and fancies, for want of Faith  
 and reuerence, that when wee  
 haue praied, we had need to  
 pray againe , that thou shouldest  
 forgiue our praiers, be-  
 cause we thinke least of thee,  
 when we pray vnto thee.

What Father but thou, could  
 suffer this contempt, and he be  
 contemned still ? yet when we  
 thinke vpon thy Son , all our  
 feare

*A deuout Prayer.*

Feare is turned into Ioy, because his righteoufnesse for vs, is more then our wickednesse against our selues. Settle our Faith in thy beloued Sonne, and it sufficeth for all our iniquities, necessities, and infirmities. Now Lord we goe forth to fight against the world, the flesh, and the Deuill: and the weakest of our Enemies, is stronger then we; therefore we come vnto thee, for thy holy Spirit to take our part; that is, to change our mindes, and wills, and affections, which we haue corrupted; to remoue all the hindrances which let vs to serue thee; and to direct all our thoughts, speeches, and actions, to thy glory, as thou hast directed thy glory, to our saluation.

Although we be sinners (O  
C Lord)

*A deuout Prayer.*

Lord) yet we are thine, and therefore we beseech thee to separate our sinnes from vs, which would separate vs from thee, that we may be ready to euery good, as we are to euill. Teach vs to remember our sinnes, that thou maist forget them, and let our sorrow here preuent the sorrow to come.

We are made like thee, let not flesh and blood turne the Image of God, to the Image of Satan. Our foes are thy foes, let not thine enemies preuaile against thee, to take vs from thee, but make thy Word vnto vs like the Starre which led vnto Christ; make thy benefits, like the Pillar which brought to the Land of Promise; make thy Crosse, like the Messenger, which compelled Guests vnto the Ban-



Banquet, that we may walke before men like examples, and alway looke vpon thy Sonne, how he would speake and doe, before we speake or doe any thing.

Keepe vs in the feare of thy Maiesty, that we may make conscience of all that we doe, and that we may count no sin small; but leaue our lying, and swearing, and sursetting, and coueting, and boasting, and flaunting, and inordinate gaming, and wanton sporting, because they draw vs to other sinnes, and are forbidden as straightly as others.

Let not our hearts at any time be so dazeled, but that in all temptatioes, we may discern betweene good & euill, betweene right & wrong, betweene truth and error: And

that we may iudge of all things as they are, and not as they seeme to be. Let our mindes be alwaies so occupied, that we may learne something, out of euery thing, and vse all those creatures, as meanes and helpes prepared for vs to serue thee. Let our affections grow so toward one another, that we may loue thee, as much for the prosperity of others, as if it were our owne.

Let our Faith, & Loue, and Praier, be alway so ready to goe vnto thee, for our helpe, that in sickenesse we may finde patience, in prison wee may finde ioy, in pouerty wee may finde contentment, and in all troubles wee may finde hope. Turne all our ioyes to the ioy of the holy Ghost, and all our peace to the peace of conscience,

*A deuout Prayer.*

ence, and all our feares to the feare of sinne ; that we may loue righteousness, with as great good will, as euer we loued wickednesse ; and goe before others in thankfulness towards thee, as farre as thou goest in mercy towards vs before them, taking all that thou sendest, as a gift, and leauing our pleasures, before they leaue vs, that our time to come, may be a repentance of the time past, thinking alwaies of the ioyes of Heauen, the paines of hell, our own death, and the death of thy Sonne for vs.

Lord, we are vnworthy to aske any thing for our selues, yet thy fauour hath preferred vs to be petitioners for others; Therefore we beseech thee to heare vs for them, and them for vs, and thy Sonne for all.

Blesse

*A deuout Prayer.*

Blesse thy vniuersall Church with truth, and peace, and thy holy discipline. Strengthen all them which suffer for thy cause, & let them see the Spirit of Comfort comming towards them, as thy Angels came to thy Son when he was hungry.

Be mercifull vnto all those which lye in anguish of conscience, for remorce of their sins: as thou hast made them examples, so teach vs to take example by them, that wee may looke vpon thy Gospell, to keepe vs from despaire, and vpon thy Law, to keepe vs from presumption.

Haue mercy vpon this sinfull Land, which is sicke of long prosperity: let not thy blessings rise vp against vs, but endue vs with grace, as thou  
hast

*A deuout Prayer.*

hast with riches, that we may  
goe before other Nations in  
Religion, as wee goe before  
them in plenty.

Giue vs such hearts as thy  
seruants should haue, that thy  
will may be our will, that thy  
Law may be our Law, and that  
wee may seeke thy Kingdome  
in thy Kingdome.

Giue vnto our King an vn-  
derstanding heart, vnto his  
Counsaillers, the Spirit of  
Counsell, vnto all Iudges, the  
Spirit of Iudgement, vnto thy  
Ministers the Spirit of Do-  
ctrine, vnto the people the  
Spirit of obedience, that wee  
may all retaine that commu-  
nion here, that wee may enioy  
the Communion of Saints  
hereafter.

FINIS.